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VIEWS OF ANOTHER MISSIONARY PASTOR ON PEACE.

In response to our circular some time ago, the Rev. J. S. GREEN, under date of "October 24, 1853, Makawao, Maui, Hawaiian Islands," sent us the following letter, which, if not mislaid, would have been published much sooner:—

May I commence what I have to say, with assurances of my cordial sympathy with you and your coadjutors, and of my willingness to aid you as I shall be able? The cause of Peace is, I need not say, a good one—worthy the warm patronage of all. This, *theoretically*, all, or nearly all, admit. Till the thrilling song on the plains of Bethlehem, called forth by the annunciation of the Messiah's birth shall be forgotten by mortals, the conviction of every ingenuous mind must be indestructible, that Peace is the richest boon, next to the Gospel, which God ever gave to men. Indeed, in reply to the first inquiry in your Circular, I say, I see not how the element of "Peace on Earth" can be separated from the gospel of Jesus. Remove this, and what would remain to bless the world over which angels could rejoice? Yes, the Spirit of the Gospel, whether proclaimed in Christian or heathen lands, is the very spirit of peace. But for this element, the darkness of paganism, the world over, would be unbroken. The kingdom of heaven, we are told, is like a little leaven which, thrust into three measures of meal, leavens the whole lump—so the gospel of Peace teaches love to God and good will to men, eradicating from the hearts of men pride, anger, variance, emulation, wrath, strife, envyings, and all sinful affections, and planting in their stead, long-suffering, gentleness, meekness, and kindred graces, lays the foundation for Christian society of the highest order. Every missionary, as it seems to me, must regard the cause of Peace as identical in spirit and results with his own.

The practice of war among nations reputedly Christian, must be more fatal in its influence on the minds of the unevangelized than language can express. It has been my privilege to toil on a field overshadowed by the wings of peace, so that I have no means of saying, that *thus* and *thus* have been the effects of war on the field which I am allowed to cultivate. But I can easily judge, as I do, that such a practice among Christian nations must be highly prejudicial—must create a deep disgust against the Christian name, must obstruct its spread and neutralize its saving power. Only think, nations claiming to be followers of the Lord Jesus Christ, called by his name; hoping in his mercy, and contributing to send his word to the nations living in darkness; yes, nations who commemorate the birth of the Prince of Peace, and teach the heathen the sinfulness of war and contention, yet actually engage with each other in wasteful, bloody wars! I wonder that every unevangelized nation on earth, on hearing of the wars waged by Christian nations on each other, does not pour contempt upon the invitations of the gospel made them by missionaries sent out from Christian lands. That many of them do so, is doubtless true. That all do not, is no thanks to the guilty authors of wars in Christian lands. Little do such men dream of the extent of the mischief they are perpetrating. The Lord give repentance to such ambitious, bloody men, and save them from their deserved doom.

We have much reason to hope that the flight of the angel having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, has already begun; and the heart of the Christian earnestly desires that this flight should be unimpeded till loud voices shall be heard, saying, "the Kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign

forever and ever." Who would dare if he could do so, to stay the flight of this angel, to turn back his course, and leave the nations still to grope their darkened way, and descend to the pit? At what crime could we feel deeper abhorrence? Of what one should we not sooner be guilty? And yet would not the fomenters of a general war in Christendom, or of a war between England and America, be guilty of this amazing sin? Would not such a war have such effect on the missionary cause as would be implied in the clipping of the angel's wings while in mid heaven? So it seems to me. Nothing so disastrous to the cause of missions can be conceived. The oceans and the seas becoming battle fields, what safety would there be to the messengers of a Saviour's mercy on their way to the heathen? Every man seeing an enemy in all with whom he comes in contact, where could missionaries among the benighted obtain supplies for their daily wants? How communicate with their patrons? And then the danger that the heathen would be implicated in the contests of Christian nations! Well may the friends of missions cry to God, plead with strong desires and many tears that for his great name's sake, and for his Son's sake, he will restrain the wrath of man, and save the nations of the earth from the suicidal practice of war especially, that He will save the Christian nations from becoming the scorn and reproach of the heathen, and thus well nigh blighting the hope of their conversion to God.

Your fifth inquiry, my dear Sir, opens a subject on which one might write a small volume. Nothing like justice can be done to it in the compass of a single letter. I may return to this item of your circular, if spared, and write more at large. At present I can give you only a few hasty thoughts.

I remark, in the first place, that the fact which you incidentally notice, but which lies at the base of your query, viz., that the gospel has been preached in Christendom for fifteen centuries, without abolishing war in a single nation, is a most affecting and disgraceful one. The gospel—the theme of angels at Bethlehem, "Glory to God in the highest, on earth, peace. Good will to men. God in Christ reconciling the world to himself. Redemption through his blood, even the forgiveness of sins." This is the gospel laid deep in the necessities of men. And these its precepts,—*"Resist not evil."* *"Love your enemies."* *"Overcome evil with good."* *"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice; and be ye kind one toward another—tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."* And this gospel preached for fifteen centuries without abolishing war in a single nation! Amazing, perfectly amazing! It can be accounted for only on the supposition that there has been a great fault either in the annunciation of the gospel message, or in its reception, or in both. That the cause may be found here, seems probable from the time specified. Why do you say *fifteen* centuries when we are on the latter half of the *nineteenth*? Why, but that during the three or more centuries immediately succeeding the advent of Christ, war was abolished, so far as Christians were concerned? That such was the fact may be proved by the writings of Justin Martyr, A. D. 140; Irenaeus of Lyons, 167; Tertullian, 200, and Origen, 230. Even as late as 325, A. D., Christians who having once renounced the use of arms, returned to them, were excommunicated from the church. The gospel cannot therefore be announced as it once was. The teaching of Christianity is not what it once was.

You well remark, "we must all desire to prevent so long a delay in accomplishing this part of its promised results among the heathen." Yes, dear brother, if we love the Lord Jesus, we must deprecate the communicating of a war-loving gospel to the heathen, and must desire to see the peaceful

fruits of the gospel springing up on heathen shores. And you then inquire "What can be done, or what should be attempted by Christians at home, and by missionaries, to make sure henceforth of having Peace go hand in hand with the gospel over the whole earth?" A question of the utmost importance, involving the glory of God, and the promotion of His kingdom on earth. What can be done, and what should be attempted, is one and the same thing. I have no doubt, if all Christians shall determine that the Gospel and Peace shall go hand in hand throughout the world, it will be so. When the leaders of God's hosts on earth, and all who have enlisted under his banner shall honestly desire the universal reign of Peace, they will make this a special object of prayer. They will plead for it with deep humility, fervent desire, strong faith. And in answering it, He will cause them to co-operate with Him in fulfilling his designs,—his desires. What these designs are we well know, for He has told us. Hear Him by the mouth of His prophets:—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "And they shall sit every man under his vine, and under his fig tree, and none shall make them afraid." See Isa. ii, xi., Zachariah ix. 9, 10. That his people may cheerfully co-operate with Him in bringing about this glorious era, this reign of universal Peace, God will pour his Spirit so copiously upon them that the standard of piety will be *primitive*. Ministers and Christians will see and realize the amazing inconsistency of advocating war. Ministers of Christ will study the subject as they have never done. They will preach upon it. Christians will cultivate the things which make for peace. They will speak on the subject as they meet together. It will soon come to be incorporated into the covenant of every truly Christian church. In a word, the subject of Peace will take so deep a hold of the Christian community that the State will be affected. Men of Peace will be elected to offices of civil trust; and thus wars will become so unpopular, that there will be little to fear from this source. Thus the church of Christ has it plainly in her power to control, in our country, public sentiment in relation to one of the greatest evils on earth. What a fearful responsibility has God thus laid upon his church. May He enable all his people to feel this responsibility, and discharge the obligations thus devolving upon them so that they may give up their account with joy.

The Lord greatly succeed you, my dear Sir, in all your well-directed efforts to subserve this precious cause.

Yours in the labors of the Gospel of Peace, J. S. GREEN.

THE SOLDIER'S PROSPECTS FOR ETERNITY.

To the Friends of Missions:

We profess to regard the last command of the ascending Saviour, "Go ye into all the world, and preach the gospel to every creature," as no less really binding on ourselves than it was on the primitive disciples.

Now, there are, according to computation, in the different kingdoms and empires of Europe, some four millions of soldiers, to whom the Gospel of Christ, in its purity and redeeming character, is not extended. True, they are extensively under the instruction of chaplains called Christians; but it is also true that those chaplains are subalterns in the army, and by